We Then we went to
614 the boys' house in Wailolong, which turned out to
882 be a windowless house with sleeping benches in-
562 side. Here the boys from about twelve years on
[342] sleep. Thus there is a real men's house here. There are three, I think, in Wailolong, because some of the suku share houses. Normally the rule is one house per suku. It is taboo for the girls to enter these men's houses.

124 Then we went to Leloba and began on the Vatter[1] social organization material. They were delighted to see the Vatter book, especially Roy who noticed his name in it.

614 I started with the usual outline of groups and got the following list of suku and subdivisions and sub-subdivisions of the suku. I had told the guru yesterday that there must be a sub-subdivision, but he said no. He said he had thought it over and understood what I meant. The names
[171] often have direct references to parts of a house, and thus it looks like, as in Ambon, there used to be one suku to one house. Thus Ama Marang Do(ng) Lau(ng) means (the last words) bale-bale laut, i.e., in the old days the ancestors used to sleep on the bale-bale part on the sea side of the ancestral house they shared with the other division. Therefore, Ama Marang Do(ng) Rae(ng), which means bale-bale darat, or the bale-bale on the land side, was for the other division. The former has more power than the latter.

614 As for the recurring Lango' Bele', it means
565 big house, while the twin term Lango' Kene'
788 means small house. The former is the section of the subsib or ama, with more power. The latter is the section with less power. Maki(ng) means descendants. The whole system has reference to the rank of the sibs, which is symbolized in ritual animal killing. Thus Kottang holds the head and is the chiefly or head suku normally. The symbol is the head. Keleng holds the feet, and they are the assistant suku to the head.

[1] [See bibliography, cat. 113 -- Analyst]

Wae

832 those rascals. They scolded them, saying that
684 if they wanted women, they should ask about
628 them, and speak up about it. That is, they were willing to hear a request, but it had to be done through regular channels without chiseling. ("If you had come to us decently, etc.")

582 In regard to the relative ages of the couple when marriage takes place, the ideal is to have a couple whose ages are nearly the same. If either is older it is better for a boy to be a bit a girl's senior. If there is too great a discrepancy in age, it is not good.

595 His grandfather had four wives. I note that
183 he does not seem to regard polygyny as very bad, even now. And he does not hesitate to tell me that other Christians do this. It is simply that they do not get the sacramen for the second, or third, or even later wife. That's all. Dispensation is called isin.

582 He says that the people in Tandjung Bunga
836 marry when they are very young, and that they begin their sex life as early as nine years old.

178 In the old days, the boys in Leloba and Wai-
513 lolong slept regularly in the korke or sebuang
• 882 (the ama korke, and this is a correction:
[346] sebuang does not refer to the barns of the ama,
[614] but to the cult houses).A I think he said that this is not done any more in Wailolong. It was not required, but they just did it. This took place after a boy reached the age of about sixteen. Roy did it himself. They liked this because it was more fun. They could talk, sing, discuss girls, etc. (I think it was practically a rule, and I wonder what they would have said if a boy did not go there.)

What has happened now is peculiar. The boys
178 sleep together in groups, wherever it seems
513 good. They get in the habit, for example, of
882 sleeping on the benches of a certain house, or
171 in a vacant house, etc. (Thus I see that the

A [See cat. III, p. 166 -- Ama 4 s1]

513 We
882 Ambon and Ceram youth-club houses are really
178 survivals of the regular thing.) In Leloba the
[171] main hangout is the "pasanggrahan" (bivak),
where there are seldom any guests, and the boys
simply take over. Kattenburg inspected it and
found that it has sleeping benches and even a
[83] few walled compartments. He asked the kepala
kampong if perhaps the girls did not slip in,
and the kepala kampong said that this was abso-
lutely not the case.

178 In Wailolong there is a guru from Bama,
513 where they have regular boy's houses. This
882 fellow has introduced a new type of boy's house
177 in Wailolong (but no other kampong in this area
64 has one), i.e., he has built three on the Bama
pattern and the boys sleep there. One of these
is our "office" when we use it. These boys'
houses are arranged according to suku, and are
shared by suku. This is a remarkable case of
acculturation within a pattern from one district
to another.

[562] The girls have no such houses, and never did.
882 However, before, as today, they seldom sleep
561 with their parents when they get older. Groups
887 of them have hangouts where they sleep together.
513 These groups are of friends. They weave to-
gether, etc., and like to gossip, sing, etc.,
at night. They just fall asleep there, together.
This may be a sleeping bench, or it may be that
they get a section of a sleeping bench in one
of their parents' houses. There they bunch up.
Everyone knows where the groups hang out.
Kattenburg found that even old women sleep in
groups. They may be, I think, groups of "the
girls" who are old and widows, and who go back
to their girlhood days and sleep with their
coevals, and have a good time. If this is so,
it is practically a revived age-grade for the
girls who in their youth grew up and slept to-
gether and now at the end of their life bunch
up together again.

562 but the men have a slight edge on the women. They are more "important." In rights, privileges, etc., they are equal. There is no abuse of women, and they are supreme in their own spheres; it is just that the men's sphere seems to be a bit more important. Women scold and shout and order the men around. They are not
[593] suppressed. If, for example, a man drinks too much, his wife will simply stop fixing his food and he will quickly come around and apologize.

584 Formerly, most marriages were prearranged.
178 This is less true today. Indeed, there was much more forced marriage before, and I get the idea
• 882 that it is rare for one to show resistance when faced with a parental choice. There were cases
[762] of suicide (male and female) and running away. In the old days, the regular thing was for the parents to fix up everything by themselves. Today, more and more of the boys and girls speak up telling whom they like so that the parents learn of this before they try to fix up the marriage arrangement. Thus the initiative is shifting from the parents to the children.

I get the idea that there was quite a lot of trouble in the old days in this regard. Perhaps this was more pronounced as new ideas came in, if such an expression can be used for this stagnant place. For example, Roy's brother ran away.

764 At this point there was a funeral. The other
[177] guru had excused himself, and then we heard a low chant approaching, in the local language. It sounded like the Latin chanting the Catholics do in procession (an obvious imitation of the priests' chanting, in the local language). Then a line of people appeared, two by two, with a bamboo coffin of a little child on a litter, and behind this the guru with a sheet on, which had been made into a kind of cloak, resembling that of a priest. Behind him came the mourners. The

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622 the kepala kampong had put a hex on him. They
755 show the pagan beliefs more and more now. Later
[769] on I discussed the case with the assistant, and he said that I didn't understand why the blood situation had come about. Perhaps the dukun was right: it was a curse of the ancestors for unfulfilled duties to the ceremonial objects.

At Ndona, where there is a big church, school, etc., and in a rather clean kampong there is an enormous cement block on which is set a big flat stone from an old grave heap. There the assistant got off to get the dukun, who lives a one kilometer walk away. Great crowds from the church stood around the jeep and stared at me. He came back after awhile, and with him was a very old man with a chin beard. He had on an old sarong and headcloth. He had never been in a car before, and they had to tell him how to get in, which he did gingerly. He was almost blind. Then we went off to see the patient. When the old man got out I saw his baggage: a kris and a cloth with a lot of things in it, including a brass container. The assistant said that he was to stay with the patient for a week and treat him. If the sick man got better, he would have to give a feast and sacrifice an animal. The dukun is the last terrifically powerful one left in the whole area. When he dies, his children have learned
[759] only a part of his lore. It is too bad for the public health, because there are no doctors here, and it is better to have a dukun than no one. (Think of the psychological need.)

493 Then we went to the house of the kapitan, who luckily was not there. (We had met him on the way to Ende, with his new bicycle, which cost fl. 300.00.)

513 Boys sleep in separate houses. In this area
● 882 (are there others in the kampong elsewhere? there must be) it is a "bivak," i.e., a wall-

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513 less pondok where in the daytime I see women
●882 weaving. They call the boys' houses "kuwu." There are no girls' houses. The girls sleep with their parents, or rather each grown girl has a separate apartment in the parental house.

562 Males are more influential, and they give most
178 of the orders, but women will revolt if men do not behave. They will not give the men food, they will scold the men, etc. They act up, however, only if the men misbehave. And they are not afraid of doing so. The girls nowadays are a bit freer than before in regard to talking up, etc., but there is very little change, in general. The old folk are not too pleased about having the girls in school. They can't see the use of this.

614 Correction: It suddenly turned out that
597 there are two ata nggaeh nua in this kampong, Bapa Ketjil, for the Odja suku; and the brother (older) of the kapitan for the Gusa suku. If the suku is large enough, it has such an adat expert in a kampong. These are the only ones large enough here. Then the true story of the kapitan came out. He is not classified as a member of Odja, but actually he was born a Gusa. The former kapitan adopted him. He became a foster child, or ana gave (the g here is pronounced like the French uvular r). I asked if this was what Wouden called ndueh, and they were surprised. It turns out that ndueh means "to have two wives." (How could Wouden's source have made this error?)

Such a foster child becomes a member of his foster father's suku. There is no ceremony; he just moves in. He takes on a new set of relatives, but also keeps his own. He becomes a kind of "double-suku" man. Thus the kapitan calls his real brother kaka, and also uses this term for his new brothers in Odja. But I note that he married an Odja woman, and it seems

[See pp. 208-85 of van Wouden as cited in bibliography, cat. 113 -Analyst]